SUR
AH
OF
A-
NAB
AA

- THE RESEARCH:
  SURAH OF A-NABAA
- THE RESEARCHER:
  HEBA MUHAMED SALEH
- THE E-MAIL:
  hebamhgh@gmail.com

THE CONTENT

- THE REFERENCES
- THE BACKGROUND
  - ITS NAME
  - THE PLACE AND TIME OF REVELATION
  - THE MAIN TOPIC
- THE AYAT IN DETAILS
- THE EXERCISES

THE REFERENCES

1. Surah An Naba Summary
2. Surah An-Naba - 1-40 - Quran.com

THE
BACKGROUN
D 1

ITS NAME

It takes its name from verse 1: “عَنِ النَّبَإِ الْعَظِيمِ” (About the great news) where the word “النبأ” meaning “The Great News“ appears. It is not only a name but also the title & topic of the Surah and applied to whole Surah as in it are the news about Resurrection and Hereafter.

THE PLACE AND TIME OF REVELATION

This Surah was revealed in Mecca most probably during the early days of Muhammad’s proclamation of his prophethood.

THE MAIN TOPIC

During this period, the people of Mecca used to ridicule Prophet and uttered doubts on the doctrine of the Hereafter. This Surah tells them that the Day of Decision is coming. Its theme is almost the same as that of Surah Mursalat. The first twenty verses narrate and depict the wonders of the worldly creation, and the last twenty verses are packed with the eternal wonders and horrors of the next world. The wicked will be thrown in the hell, and the righteous will receive their rewards from Allah.

THE AYAT IN DETAILS 2

عَمَّ يَتَسَآءَلُونَ ١

What are they asking one another about?

عَنِ ٱلنَّبَإِ ٱلۡعَظِيمِ ٢

About the momentous news,

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

over which they disagree.1

Footnote – 1

The pagans used to mock the teachings of the Quran (e.g., resurrection and judgment). They disagreed whether the Quran was magic, poetry, or fortune-telling.

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

But no! They will come to know.

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

Again, no!
They will
come to know.

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ٦

Have We not smoothed out the earth ﴿like a bed﴾,

وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾

and ﴿made﴾ the mountains as ﴿its﴾ pegs,1

Footnote - 1

Just like tent pegs and icebergs, mountains go deep below the surface, slowing tectonic movement.

وَخَلَقْنَٰكُمْ أَزْوَٰجًا ﴿٨﴾

and created
you in pairs,

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

and made your sleep for rest,

وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾

and made the night as a cover,

وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾

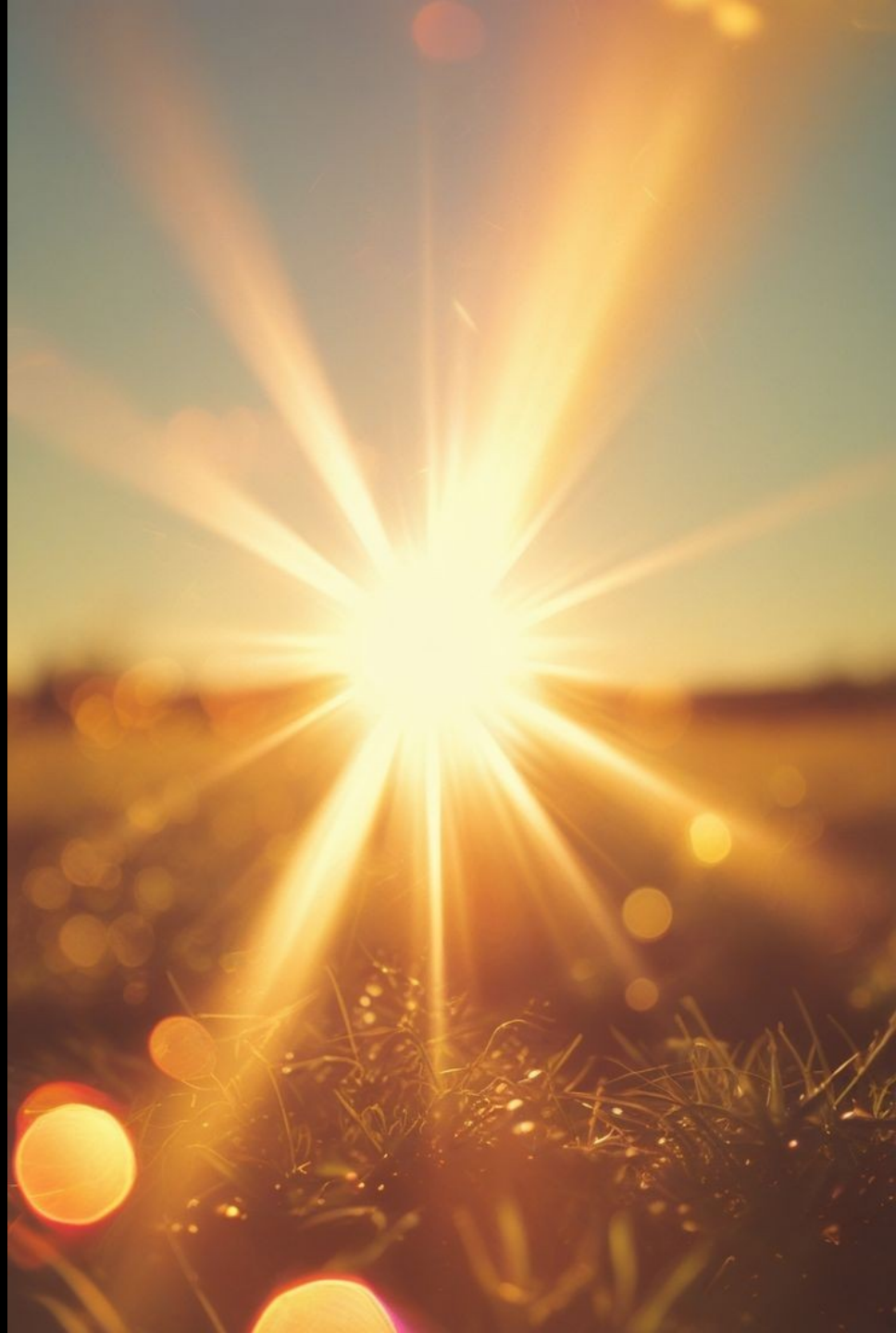
and made the day for livelihood,

وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا
فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ

and built above you seven mighty heavens,

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

and placed in them a shining lamp,



فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنزَلْنَا مِنَ
ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّٰتٍ

and sent down
from rainclouds
pouring water,

لِّنُخۡرِجَ بِهِۦ حَبّٗا وَنَبَاتٗا ١٥

producing by it
grain and
various
plants,

ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾ لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّٰتٍ
أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ

and dense orchards?

إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ١٧

Indeed, the Day of □Final□ Decision is an appointed time —

أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِى ٱلصُّورِ
فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾ وَسُيِّرَتِ

[it is] the Day the Trumpet will be blown, and you will [all] come forth in crowds.

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتۡ أَبۡوَٰبٗا ١٩

The sky will be
□split□ open,
becoming
□many□ gates,

فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾ وَسُيِّرَتِ
ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّٰغِينَ

and the mountains will be blown away, becoming like a mirage.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

Indeed, Hell is lying in ambush

ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّٰغِينَ
مَـَٔابًا ﴿٢٢﴾ لَّٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

as a home for the transgressors ,

لَّٰبِثِينَ فِيهَآ أَحۡقَابٗا ٢٣

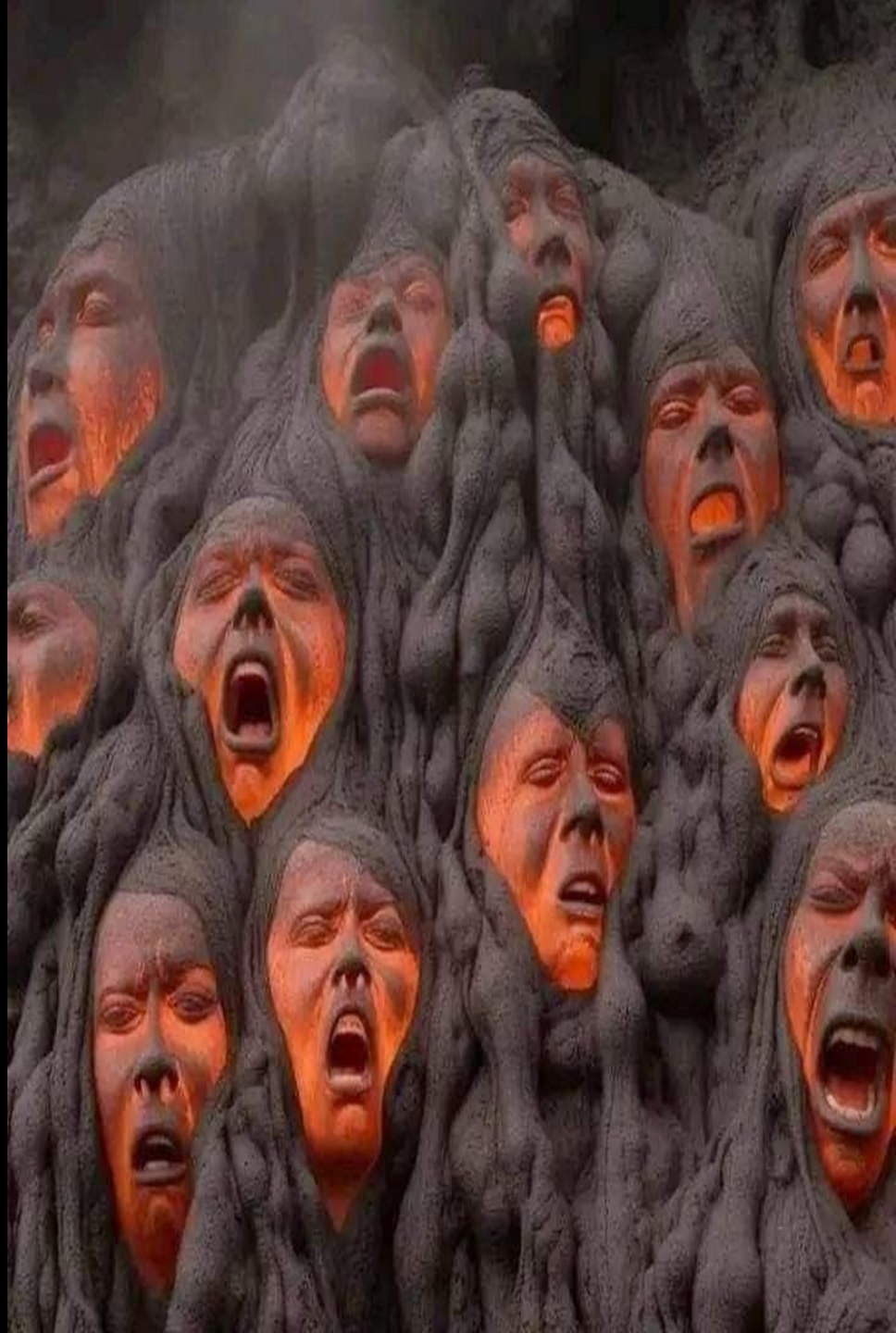
where they will remain for endless ages.

لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا

There they will not taste any coolness or drink,

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

except boiling water and [oozing] pus—



جَزَآءً وِفَاقًا ﴿٢٦﴾

a fitting reward.

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا
لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ

For they never expected any reckoning,

وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا كِذَّابًا ﴿٢٨﴾

and totally rejected Our signs.

لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ
أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

And We have everything recorded precisely.

فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

So the deniers will be told, “Taste the punishment, for all you will get from Us is more torment.”

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

Indeed, the righteous will have salvation —

حَدَآئِقَ وَأَعۡنَٰبٗا ٣٢

Gardens,
vineyards,

وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾

and full-bosomed maidens of equal age,

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَـٰبًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا
دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً

and full cups
[of pure wine],

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾

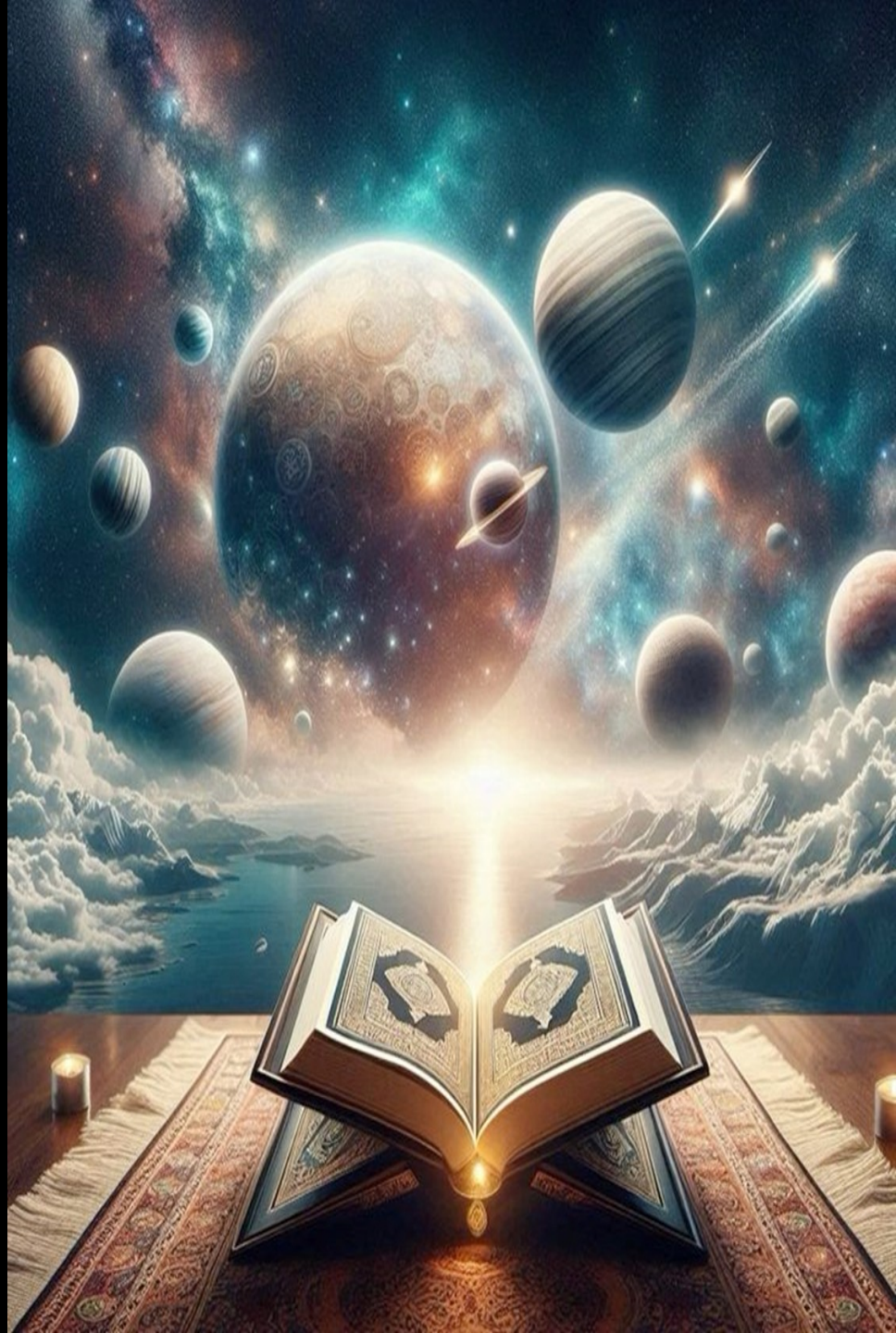
never to hear
any idle talk or
lying therein—

دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً
حِسَابًا ﴿٣٦﴾ رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ

a fitting reward as a generous gift from your Lord,

حِسَابًا ﴿٣٦﴾ رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ
مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ

the Lord of the heavens and the earth and everything in between, the Most Compassionate. No one will dare speak to Him



مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ
إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ الْيَوْمُ الْحَقُّ ۖ فَمَن

on the Day the holy spirit[1] and the angels will stand in ranks. None will talk, except those granted permission by the Most Compassionate and whose words are true.

Footnote - 1

i.e., the angel Gabriel.

إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن
شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ

That Day is the ultimate truth. So let whoever wills take the path leading back to their Lord.

شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ﴿٣٩﴾ إِنَّآ أَنذَرْنَـٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ
ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَـٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

Indeed, We have warned you of an imminent punishment—the Day every person will see the consequences of what their hands have done, and the disbelievers will cry, “I wish I were dust.”[1]

Footnote - 1

In the Hereafter, Allah will judge between all of His creation including animals, which will eventually become dust. The wicked will wish that they too were turned into dust so they do not have to go to the Fire, as reported in an authentic narration collected by Al-Ḥakim.

EXERCIS
ES

1. Remembering (Knowledge)

1. What is the main theme of Surah An-Naba’?
2. What does the word "Naba’" mean?
3. How many verses (ayat) are in Surah An-Naba’?
4. Which part of the Qur’an is this Surah located in?
5. Who is the speaker in the Surah?
6. What are some of the creations mentioned in the Surah?

2. Understanding (Comprehension)

1. Why are the people questioning in the beginning of the Surah?
2. How does Allah describe the Day of Judgment in this Surah?
3. What is the purpose of mentioning natural phenomena (earth, mountains, sleep, etc.)?
4. Explain the contrast between the fate of the believers and the disbelievers as presented in the Surah.

3. Applying

1. How can the descriptions in this Surah help strengthen a person’s faith in the afterlife?
2. How might the imagery of resurrection and accountability influence your daily behavior?
3. What lessons can be applied from this Surah when explaining Islamic beliefs to someone unfamiliar with Islam?

4. Analyzing

1. What is the structure of the Surah?
2. How does it progress from one theme to another?
3. Why do you think Allah begins the Surah with a question?
4. How does the mention of natural signs support the message of resurrection?
5. How is fear used as a rhetorical device in this Surah?

5. Evaluating

1. Do you think the tone of Surah An-Naba’ is more warning or informative? Why?
2. How effective is the Surah in creating awareness about the Day of Judgment?
3. What is the significance of ending the Surah with the scene of Hell and the inability of the disbelievers to speak?
4. Is the style of this Surah more suited to oral or written communication? Justify your answer.

🧠 6. Creating (Synthesis)

1. Can you write a short reflection or poem inspired by the themes of Surah An-Naba’?
2. Design a lesson or presentation to teach Surah An-Naba’ to younger students.
3. Imagine you are describing the Surah to someone who cannot read Arabic — how would you convey its emotional and spiritual impact?
4. If you were to create a visual or artistic representation of Surah An-Naba’, what elements would you include and why?

و الحمد
لله رب
العالمين